

## **Siddhanta-lesa-sangraha**

### **Topic 3. Discussion on whether the efficient-cum-material cause Brahman is pure Brahman, or Brahman in the form of Isvara, or Brahman in the form of Jiva.**

1. In the sutra 'janmaadi' it is the pure Brahman that is mainly indicated by lakshana (implication), because the Brahman that is to be known (jneyam Brahma) is what is meant in the sentence 'tat vijijnaasasva'. So pure Brahman alone is the cause of the universe according to the followers of Samkshepasarirakam.

2. Brahman in the form of Isvara who is the bimba with maya as upaadhi and with attributes such as omniscience, etc., is the cause according to the followers of Vivarana. As regards the view of Samkshepasarirakam that pure Brahman is indicated by implication, it is pointed out that there is no contradiction with the view of Vivarana because by saying that causality belongs to Isvara, pure Brahman is indicated by the method of pointing out the moon through a branch of a tree.

3. The universe consisting of akasa, etc., is the transformation of maya which is dependent on Isvara and so Isvara is the material cause. The internal organ, etc., are the effect of the subtle elements created by the avidya of the jiva which (elements) are part of the mahaabhuta which is a transformation of maya which is dependent on Isvara and thus both Isvara and jiva are the material cause of the inner organ, etc. This is the view of those who consider maya and avidya to be different. The commentary shows that difference between maya and avidya is accepted by sruti.

4. Isvara is the material cause of the universe of akasa, etc., which are the transformation of maya. For the inner organ, etc., which are the transformation of avidya, the jiva is the material cause. This is the view of a section of those who hold maya and avidya to be different.

5. Isvara is the cause of the universe of akasa, etc.. Since the inner organ, etc., are seen to have taadaatmya (identity-cum-difference) with jiva, the jiva alone is the cause. This is the view of a section of those who hold maya and avidya to be non-different. In the commentary the unsatisfactory nature of this view is brought out.

6. Brahman is the cause of the entire vyaavahaarika universe. The jiva is the cause of the praatibhaasika things such as dream, etc.

7. Taking the view that the entire universe is praatibhaasika, the jiva is held to be the cause of all knowable objects including Isvara, just as the jiva is the cause of the dream world. This is drishti-srishti vaada.